

  
Must Remain in  
Transcription Room

M 2217

Tuesday, February 13, 1973

Group III

Boston

MR. NYLAND: Is the machine going already?

Ed Lutthrop: Yes, sir.

MR. NYLAND: Huh?

Ed: Yes.

MR. NYLAND: We do it differently in Warwick, you know. I first look around and then when I have an impression, then I nod my head and then we start. So all of this is now on the tape.

Ed: We could do that here.

MR. NYLAND: No, don't do it again. We have now started. Now we have to talk, don't we?

Ed: Yes.

MR. NYLAND: Yes. About Gurdjieff. I'll assume that all of you know something about Gurdjieff, so I don't consider those who are just new and have a little curiosity. I don't want to talk really to them because that would mean explanation on explanation of certain things that have to do with Gurdjieff and the ideas. And I believe it would take a little bit too much time because I haven't been here in Boston

for quite - well, it's quite a number of months. I hate to tell how long. There are many reasons for it and it doesn't matter what the reasons are.

The fact is, I come here definitely for a certain purpose which is to see what we can do with the Boston group which now exists and which has existed already for many years, and to see if it is possible that they as a group, when they have questions to ask, particularly regarding Work, and when they start to describe their attempts for Working on themselves, to see to what extent they are clear about what is really meant. And then maybe that can lead to some kind of a discussion. So we'll do it on the basis of asking questions, and I will try to answer. But when you do ask a question, it really has to be based on an attempt you have made, and you have come to certain conclusions or results, and maybe you don't understand the kind of result. Maybe you don't get a result and you want to know why. Maybe you're not clear about what actually to do and what is involved in this whole process of Objectivity. So, maybe, I know that there are some who wrote down their questions on a piece of paper and Dick told me about that. And I would prefer that those who have taken the time to write a question down, that they would speak. So take, as it were, your questions back. If you don't remember it or if you're afraid of making a little mess of it when you talk, read it off.

I would like to hear the way you ask a question. I'm very much interested in that because it gives me some idea where a question comes from. And as far as Work is concerned, it's very important to know the source of one's attempts because if one is, in that sense, noticing what one is and describing, as it were, for oneself the necessity of having a question about it, it sometimes is the way to

question is asked which might already give half of the answer. So let's do it that way and make it very simple. Don't become complicated. And let's see what we can do in a--in a meeting.

I will come back again, I promise that, if you're worth it. And it depends entirely on your interest and your seriousness and your real wish to know.

So, who has any kind of a question?

Yah. You have to give your name, will you?

Bob Lepp: Bob Lepp.

MR. NYLAND: Yes.

Bob: When I Work, I find there's a certain part of myself, based on a few experiences I have had, that can evaluate an attempt and see to what extent impartiality is there. And lately it hasn't been there at all. And I--I noticed this.

MR. NYLAND: What--what is it that has not been there?

Bob: Something impartial in--in my attempts.

MR. NYLAND: You mean you've lost impartiality?

Bob: Yes.

MR. NYLAND: But you have had it before?

Bob: Yes.

MR. NYLAND: How can you lose it?

Bob: Well, there seems to be some degree of it but it's not that clear impartialness. It's still--there're certain parts of me that are bound up and I'm identified with.

MR. NYLAND: Do you think that when you had the experience of impartiality in the beginning, that it was real impartiality?

Bob: As far as my understanding, yes.

MR. NYLAND: How would you define it? What is--what do you understand

by impartiality?

Bob: Well, based on one experience, I experienced myself as I was, sitting there, without any kind of-- Something experienced that. And I say it's impartial in that I gained some understanding of myself.

MR. NYLAND: Bob, it's not entirely clear, is it?

Bob: No, I guess not.

MR. NYLAND: No. Could you describe - because after all we talk about a certain method, and the description of how to do this is like a prescription. So if you now could tell me what is this particular prescription that you follow. Or put it in another way: If you would want to tell someone that he should Work on himself and he's convinced that he wants to do it, what would you say? How do you start?

Bob: Well, I would talk about, first of all, how I find myself in a day.

MR. NYLAND: No. All I want now is: Here I am, I would like to know what is the Work in accordance with Gurdjieff.

Bob: Oh. Well, in that case I would describe to him something I had done today. I--

MR. NYLAND: Go ahead and describe it to me because I'm ignorant.

Bob: All right. On the way over here I wanted to bring something of myself.

MR. NYLAND (Chuckling): Bob, excuse me. When I go in a store and I ask what is the price for that and that article, they say 67¢. But they don't tell me it's a beautiful color, or it will fit you, or it came from Norway. I ask the price. This time I ask you: What is the prescription for Work? Now tell me.

Bob: That I find a place in myself where--

MR. NYLAND: What do you do? If I want to swim, you indicate to me how I should swim, don't you? With my arms and my feet. Huh? You would describe it, wouldn't you? So I ask simply, what is Work? Can you tell me how should I Work, Work on myself? With what does it start?

Bob: With me it--it starts with some sort of realization of how I am.

MR. NYLAND: Good. Good, and then?

Bob: And that from that realization - I--I could call it being asleep, I guess - that I want to create something that could--something that could experience me as I am.

MR. NYLAND: How do I create it?

Bob: I try to give--try to become active, like walk, as today.

MR. NYLAND: No, Bob. No, no. It's not right. If I want to make a frame for a picture, I measure the picture and say it has to be 11 x 15. So I cut a piece of wood 15 x 11, and I make a frame.

When I want to know about Work on myself, I first say I have to have a wish, otherwise I never would do it. This wish is followed by the creation of an 'I' because I want an 'I' to become observant of me and give me information about myself. Now you can say, why do you want the information? You say, I want facts about myself which I can rely on. Why do you want facts that you can rely on? Because I want to build something on such facts and use those facts for a foundation. Then I have explained the reason why I want to do it. I also have said what I should take as the first step and the second step.

I start with a wish. That represents energy. I now wish to

create an 'I' which is an entity of some kind which I hope can act in an objective sense. That 'I', for the time being, I want to put in my brain in a certain place so that it can start to function as a mental function, but it has to function in a different way from my ordinary thinking process. Then the question is, why? I say, because my thought is not entirely pure. My thought is not a thought which stands on its own feet, but it is usually mixed up with associations also produced by the rest of my brain. I say, why can't you simply have the wish for something existing which then records the existence of yourself, like a feeling for myself says that I also exist and I have a feeling? I say the reason that I don't want to do it that way is that when I use my feeling, it is mixed, when it concerns myself; it is mixed with my liking or disliking of myself. And I want an objective fact, which means that I cannot like or dislike, that I just want to accept a fact of myself as existing, without having any interference of my feeling or my mind.

Now I do that by the creation of something that I say, this is an objective faculty, and I want this 'I' - I call it 'I' - to start to function in an observation process. But I want the observation itself to give me facts which are truthful, and by that I mean they have fact--have to be facts about which there is no question, no argument, no association, nothing of my thought, nothing of my feeling of liking and disliking. I want a fact that can stand by itself so that it will constantly remind me of the absoluteness of that fact. Now this means that I have a certain method, which is prescribed in what I'm doing. So now when I talk about my Work, I talk about the application of this kind of a prescription.

You understand now? You understand now what I mean?

Now if I ask you: What was your work, how did you start, what did you do? - you start out with saying: I wanted an 'I' to be there and I created it. I want this 'I' to function and give me information about myself. What kind of information do I start with? The information about the existence of my life in my physical body. Why do I start with the physical body as an object? Because if I start with the observation of my feeling, it is very difficult to have impartial facts, because my feeling is totally partiality. Why don't I start with the activity of my mind? Simply because I cannot do that when I want to have a fact by itself without associations. And my mind is constantly filled with associations so it's extremely difficult to eliminate them when the object is hundred percent associative.

So I begin with my physical body. I want to have that observed by this 'I' and I want to get facts on which I can rely. How do I get the facts? Simply by the observation of my body as it is and accepting it, the way it is, the way it behaves. I do not describe it. I don't want to have any reference to any kind of memory. I don't want to have any idea about what it is going to do. I want to make sure that I eliminate all kind of thought processes or feeling processes. And I say that kind of a fact has to be recorded in an impartial manner and I also will say it has to be done at the moment when it actually happens, because if I don't do that, I allow my mind to enter into, some way or other, in the recording, the possibility of associations. Does that make sense?

Bob: Yes.

MR. NYLAND: Now I give you a task: You apply this method now when you walk. No more. No further description and no further philosophy. You apply it only when you remember it, when you happen to think

about it, and you--you walking. It means your body is walking and something, also part of you, which you have created, functions objectively regarding your body. And you tell yourself at times, this is my body, it is walking. You do that for one day.

You come to the Barn, don't you, every once in a while? Yah?

Bob: Yeah.

MR. NYLAND: You can ask me next time you come to the Barn, and tell me about it. All right?

Bob: Okay.

MR. NYLAND: Okay.

Yah. Other questions.

Peter Korbel: Mr. Nyland?

MR. NYLAND: Yah, who is it?

Peter: Peter Korbel.

MR. NYLAND: Yah.

Peter: I would like to know-- I feel that I need help with the question of an aim for my life, for -- for my life. And I'm--sometimes become very confused when I think about Work or sometimes have feelings about Work, if there's a place for that aim, where, almost I would say, in terms of the method as I understand it, the application of these ideas, to where the idea of an aim belongs. I find often times, for instance, when I make Work attempts, that the thing that interrupts the Work attempts most--most often is going back down into considering an aim, and it's left me very discouraged.

MR. NYLAND: Have you had very an--an aim in your life?

Peter: Yeah.

MR. NYLAND: What kind?

Peter: For my life?



MR. NYLAND: Yah. In--in your expereince so far, have you ever had an aim? What we call an aim, some purpose, something you want to reach?

Peter: Do (you mean have) for my ordinary life, is that--

MR. NYLAND: Yah. Let's say in your ordinary life.

Peter: Some years ago I formulated an aim about beginning a carpentry business, and to maintain a carpentry business and then to leave it and to go on into woodworking.

MR. NYLAND: Good.

Peter: And then ultimately to go on perhaps into instruments, so I've been able to--

MR. NYLAND: You're not talking about that kind of an aim now, are you?

Peter: In terms of Work?

MR. NYLAND: Yah.

Peter: No. There is one thing - it's a little hard to talk about. I've never talked of it before.

MR. NYLAND: Don't--don't talk about it, Peter, unless you want to, because I can do the talking and you can say yes.

Ordinary aims in ordinary life belong to this world. It belongs to your personality as it is now walking on the Earth. As long as it stays on the Earth, as long as your thoughts and your feelings are connected with the conditions of the Earth, your aim belongs to this Earth. It belongs to your life, the way you live it and the way, one says sometimes, in an unconscious state, but it can take any kind of a direction in accordance with your talents, or your definite enthusiasm, or desires, or whatever you feel that you want to accomplish.

We also talk about an inner life. We talk about something that can exist in a person when he really wants to acknowledge that kind of a fact. It actually comes to a conclusion that there are, if I want to say it that way, there are really two kinds of life: One is for my ordinary existence and the accomplishments of whatever I can do, and remaining not interested in anything else but that what I want to do on this Earth within the limitations of the Earth itself. The other is a different form of life of which I am also aware, or at least at times I do notice that I have a very deep feeling, an emotional state, or something that I wouldn't say belongs to my ordinary affairs of the world. It sometimes goes so deep that I don't want to talk about it to anyone else. At the same time, I don't want to deny it, because it is there and it has become a fact for me that I have that kind of a form of life within me.

In the beginning, I don't understand that there is a difference, because I say here is my body, my different organs in my body. They all are functioning, my cells all are alive, they have a certain force, they have a desire to continue to live, they are sloughed off, but I continue to eat and they are again, by means of blood, fed. And I continue to have a body for which I care, because it contains everything else, like my feeling and thoughts, so I have to maintain it, and that I call my life. That is my life on Earth; sometimes I say it's my outer life because it has to do with conditions with the outside world or relationships with people I have to talk to, with whom I have dealings.

But my inner life is a question which in the beginning I sometimes call my conscience. Sometimes I say it is within my heart. It is sometimes a desire on the part of myself to wish to create.

It may have something to do with a wish in art forms which I can make, or in making certain things which are very beautiful for the sake of beauty, not for the sake of utilization. I may experience, at times in relationships, certain things which I cannot express in words and where I am afraid that even if I try to express them I would do damage to that kind of a feeling. I can have in my particular life certain experiences regarding that what is perhaps life for myself, sometimes I say hereafter, that is, when I die, or religiously having within me a certain recognition of that what I feel quite deeply and emotionally regarding the totality of all things existing, as far as I can see them. And thinking about it and imagining how things might be and looking at the stars and the universe and cosmos, and reading a little bit about astronomy and trying to understand astrology - or all the different things, and you might say, which are partly hidden and which are many times still a secret - there is still within me a desire to find out a little bit more about it than only what meets the eye. And in that sense, I say it is a deeper sense of myself. And I believe that these kinds of thoughts which sometimes exp--are expressed or the feelings which are expressed, give me a certain recognition of a state which I then sometimes call being in awe regarding that what is beauty outside of me which I don't understand, and at the same time I know that it must exist, and reflecting within me something that I call really the deeper experience of my essentiality.

Now for that - these two forms of life - I have an aim for each one. The outer world and my aim in life, in that sense, is a daily aim or a weekly aim or a yearly aim or a life aim. For my inner life, I have a different kind of aim. It is an aim which is based on my life as I experience it now and would like to continue with it,

and wish to take a responsibility for my life which is expressed in my body at the present time, but I wish to accept it as something that could become permanent for myself so that it is not subject to dying. Now whatever that may be that I feel within myself as something that is important, of course I have to take it over a much wider range than just my ordinary life on Earth. And if I want to continue to consider that, I have to imagine that there is something else besides just my ordinary life. And when I look at the lives of different people and I see that many die and everybody in time also will die, I do not understand quite why they should die if they have life, or the purpose of why they have been created if they have to die. So there must be a definite purpose for this kind of a form of life on Earth. And the only way that I can imagine it, is that it is for a definite purpose, that they must exist and that that purpose is explained in a cosmological sense and has really very little to do with the Earth as such.

Now I come gradually to a realization that if there is that form of life in a variety of different people and the totality of mankind, that then I wished that when that life is recognized within myself, that in some way or other it need not die. And looking at it now religiously or even philosophically sometimes, I want to see if it were possible for me to think or to feel about such concepts from an entirely different standpoint of the accomplishments which I can reach in my ordinary life on Earth. And in that sense, the Earth becomes, as it were, just a little indication or a stepping stone towards something else which has an entirely different kind of quality.

Now we talk, with Work, about this inner life and the aim that one should have when one recognizes inner life to exist. The aim

must be that that what is now life within me, should continue to exist for such a time that I have enough chance to develop something which can then house the permanency, or in which such life can continue to exist. I say, sometimes, that it has to be of a different kind of a quality, and sometimes I will want to call it spiritual. But as far as a spiritual existence is concerned, I don't know very much more than just that there are a great many of concepts which I cannot express in words and where I simply heave a sigh and say it is that, but without further determining it. At the same time, there is also something that I call an intuition which gives me knowledge without going through my mind and that deep down within myself there is a recognition of something existing which I cannot describe, but which I know that exists within myself without such description and nevertheless is extremely important to me because somehow or other I believe it is the essential essence of myself.

Whatever I've learned, whatever I've read, whatever I've heard, whatever I've thought about, whatever I have felt - all of that concentrates more and more on the fact, in the first place, that I'm not alone, that I'm part of mankind as a whole, that the Earth exists and the planets and the Sun, the different solar systems, the Milky Way and all the rest; also that I exist within myself of different kind of layers, which I call superficiality, essentiality and essentially essence, and that that what is the reality of myself is the deepest way, or rather, as far as I can go within my inner life, that when when I cannot go further, I reach a point in which I say that is really the seat of myself as I am. Now my aim is to wish to have that continue to exist, particularly when I want to take responsibility for this form of life which is within me. And then I'm on a different

kind of a road because my ordinary affairs on--in this life on Earth simply will stop when I die. Because even if I have a spirit, it's no--not going to conduct my business which I have set up on the Earth. I just have to leave it. It even will not be a father to my children, I just have to leave them. It is nothing that has to do with anything that I've done on Earth, even if I'm an artist or any kind of a scientist or philosopher.

The only direction I can feel there might be a possible solution is that I become very religious. And in my religion, I will assume that that what then I adore or which is--gives me respect, is something of a higher nature, sometimes I call it an angel, an archangel, sometimes All-Quarter-Maintainer, sometimes it is God, sometimes it's the All Loving Father, sometimes it is His Endlessness, sometimes it's even infinity. And with that, of course, I'm--to certain extent, I'm satisfied. But now I say, constantly thinking and feeling about that is not enough because ultimately I would like to reach that what I now can think about. And when that is of a higher region, I will start to consider the condition in which I have to be in order to be able to survive when I get actually to that higher level of development.

So my aim then is, how can I equip myself in order to be able to live at a higher level of being? And that logically is a result of understanding that my body as it is now will not be able to do it, So I must build something of a different kind of density and something that is not as much subject to the laws of Earth which, when I start to figure them out and mathematically consider them, if there are laws of a certain number, there should be less when the density of my body is less and the density approaches probably the kind of matter of which spirit--spiritual life is made up. My aim now is to

develop within this lifetime the kind of vehicle which will enable me to continue my life in a spiritual sense; that is, a life without having the form of my physical body.

Now that is the aim we talk about. That is why we want to Work on oneself, because if I create a faculty which can function in an objective sense and if that can gradually take over the ordering around of my life or, you might say, the--the description of that what my life should be, or take on authority about how to spend my energy of my life for the purposes of becoming another kind of a man - as we say in--in Gurdjieffian terms, conscious and conscientious and a man who does have a will- then of course it is a definition of an aim for which I knew--I kn--I have to have the use of different ingredients. Now I Work for the sake of reaching that aim. And I use the means for reaching it by building something that can convey me, my life, the force of myself, and not be spoiled or not decay or not be destroyed when my physical body has to die.

You understand all this?

Peter: I don't know if I understand it, but I --

MR. NYLAND: You can follow it.

Peter: It's very helpful.

MR. NYLAND: You can follow it as a description for your own aim, because now you have to let it go wherever your own thoughts and feelings will take you. You have to read, probably; you have to think; you have to meditate. You have to feel if there is any particular reason to spend even time in thinking about this. You have to realize that what we are doing with Work is trying to develop something that enables us then to continue to live, but also will give more understanding about what we really are, and that it is a

solution that we are after of finding a place for oneself and the reason for one's own existence. Now whichever form it will take and whichever is that kind of a prescription, I simply say (that) by the constant application of that, certain things will undoubtedly happen to me. And one of the things that I'm sure is--sure about, is that I will develop the potentialities which are within me and which at the present time are not as yet developed because of the condition of the Earth or because of the laws of nature. And I want really supernatural ability to be able to live on a level which is not natural, but outside of the--outside of the different limitations which Mother Nature has imposed on--on the Earth. I want to live - and Gurdjieff calls that then Great Nature - in order then to accomplish what I really want to do with my life and to which I at certain times will even sacrifice my life as it happens to appear on this Earth.

Life on this Earth is a stepping stone to a higher level of being. One is as a man only temporarily on this Earth. And during this time, this particular kind of energy that is now used for the maintenance of oneself, has to be used partly for the purpose of building something that is of a different kind and which will enable me to continue to have my life within. Ultimately, perhaps, I can imagine that that what I really would wish to become, is to be free from the form in which life now happens to be, and that if I could conceive of an idea that life by itself could exist without a form, then it would be possible to fuse with the totality of all life existing.

Will we leave it at that?

Peter: Yes, thank you.



MR. NYLAND: You see, Peter, do not put a pebble--a pebble in your shoe again. Do not become a fanatic. Do not think that you have to suffer and make yourself suffer. If you want to grow up, you may create conditions in which you can grow up. You create conditions in which you will not forget that you have to Work. You must create conditions in which there is energy for the wish to Work on yourself. When you put a pebble in your shoe - even assuming that you get used to it - whenever you step on it and you have pain, you have no energy to Work on yourself. All you have is a reminder that you exist, but the existence of yourself is connected with the experience of what you have when there is a pebble. And when it is painful, you will not accept yourself for whatever you are. You will say this body has a pain, and you have already then described it in some way or other or even you have liked it or disliked it. It's the wrong thing. I can do it once, and then when it happens once that I happen to step with my foot and the pebble is in my shoe, that I then am reminded and immediately I must now use that reminder for Work on myself. And that means that at that time I have to accept myself as I am without any further liking, disliking, or associations. I have to accept myself as an absolute fact. And I say I accept myself as I am, and that means only that it has life. And I don't consider even the form of myself, I don't consider my shoe, and I don't consider the pebble. I want to wake up, I say. By that I mean I want something to be with me which is awake, and that is the aim of my Work.

Ed: Time to turn the tape, Mr. Nyland.

MR. NYLAND: Oh, really?

Ed: Didn't you hear the bell?

MR. NYLAND: Okay. Huh?

Ed: Did you hear the bell?

MR. NYLAND: Faintly.

(Cassette turned)

Ed: All right.

MR. NYLAND: Now did we get anywhere with that, Peter? Will it help you now to keep your feet on the ground? Will it help you in your ordinary daily life, that whenever you happen to think about Work, that maybe you can turn that kind of a thought or the feeling over into an energy; that you can convert it into a wish for yourself of a development of your inner life? Because the development of that what is now potential we express by saying I would like to form or build a Kesdjanian body. It is the form of my emotional life which can be fulfilled by increasing the totality of what is now in existence into its full completeness, understanding then at that time that my Kesdjanian body is already started in a certain form within myself, but only related to ordinary feelings, and mostly such feelings having to do with the existence of myself as a person or as a person having life and good feelings, you might say. If I want to compare that - I don't know - do you know the three-body diagram well enough?

Peter: I know that--I know only that there are three centers. I don't know the diagram.

MR. NYLAND: No, there are three bodies. Who knows about the three-body diagram? Oh, shame on you, if you don't. There have been hundreds of tapes about it. Ed, what's the matter with them?

Ed: I can make the tapes.

MR. NYLAND: No, you don't have to make the tapes. Where is the three-body diagram? Who has seen it?

Voice: I have.

MR. NYLAND: Okay, okay, okay! Now!

Ed: Is that the three octaves?

MR. NYLAND: Yah.

Ed: Running along one side--

MR. NYLAND: Yah.

Ed: --of each other--

MR. NYLAND: Yah.

Ed: --with the--

MR. NYLAND: That's it.

Ed: --Kesdjanian body--

MR. NYLAND: That's right.

Ed: --as a scaffold?

MR. NYLAND: That is right. Now that is a--a kind of an object for study. Will anyone interested in Work and Gurdjieff take that kind of a diagram - I don't care how you get it - put it on the wall of your bedroom and stand in front of it every morning when you get up, to remember what it might mean, for five minutes. Do that for a little while and try to find out what is the meaning of these different octaves and their relation to each other, and how the one octave starts at a certain point, and the other, and again at the FA of the second body. It is not a question of the centers. It is a question of the centers full-grown, grown out into full-grown bodies, completed, up to the SI-DO of that octave. You don't study if you don't do these kind of a things. And you're not serious enough about it, because there is a little diagram that can help you, to visualize it. I hate to ask you about the enneagram. You probably don't know anything about that. And if you have seen it, have you ever

looked at it?

Gunther Weil: Yes, sir.

MR. NYLAND: Okay. You understand then that they are overlapping? Have you got it visually now, the enneagram? Can you understand when I say, from 9 to 6? Can you visualize that? Or from 3 to 9? Allright? Can you visualize it when I say the physical body is from 9 to 6? Can you visualize it, around the circumference? Is it difficult?

Voice: There's one behind you.

MR. NYLAND: Huh?

Voice: There's one behind you.

MR. NYLAND: Oh, well, that's--that's behind me. Can you see it from there?

Voice: Yes, sir.

MR. NYLAND: Oh, good. Is that the enneagram? Okay. 9 to 6 is physical body, 3 to 9 is Kesdjanian body, 3 to 6 is that what exists of a man as far as his feeling is concerned. From 6 to 9 is potential. From 6 around past 9 to 3 is the intellectual body. Of that, only the point 6 exists which is the Do. From that to 9 is the DO-RE-MI of intellect. It runs parallel to the SOL-LA-SI of Kesdjan. We are talking about those two triads when we talk about Work.

That what is now potential has to be developed. And that is why I say that when you have these kind of images and you see them, and then you relate it to your Work as you do it, you know approximately where you are on the chart, where it is really that you are aiming--what you are aiming for, and understanding a little bit that that is the kind of a progress you would like to make - so that when a reference is made to the SOL-LA-SI of Kesdjan, that you really know what is that kind of a little bit of a triad of three different notes, what it represents in your life.

When I talk about the difficulty of the FA bridge - one and a half in the octave scale - why is it difficult? What is it that one has to do to overbridge it? When you are in DO-RE-MI you cannot from MI go over to SOL. MI--Either I go over to SOL by means of extra energy which is supplied from some source, or I go back again to my DO and I keep on repeating that - DO-RE-MI, MI-RE-DO - and that's all there is to it in my unconscious state.

When I consider the first octave, the whole octave, it's my physical body, and one calls it sometimes Man No. 1, 2 and 3, simply indicating that 1, 2 or 3 are the three centers of a man. But in such a man there is absolutely no wish for doing anything about himself than just continuing to exist on life--in life and to have all the fun he can make or get.

When you talk about the DO-RE-MI of a Kesdjanian body, you talk about a man who is interested in possible evolution, in the development of himself and the consideration of that what is potential, and hoping then that he will find ways and means by which that potentiality can become actual.

And when you talk about the man DO in the intellect, that is, that he is functioning in accordance with that, it is when he's turned towards the formations which already exist - not the potential ones, but those which are actually in existence. His DO of intellect is turned towards his unconscious life. And all it does is to give you a mind to be able to walk on the street and avoid being run over by a car, or a little bit of a thought, sometimes quite nice. Of course, when you happen to think about bombing Vietnam-- But it has nothing to do with a wish to grow for a man. For that, that little DO has to turn around and has to consider that what is in the three body diagram,

the area of consciousness and conscience, the area of possible development of a man, the area for having within him a desire of wanting to become what he is not now. In that kind of a state, when he has turned around and has a visualization of what he might become, he hopes that he could become a harmonious man, in the terminology of Gurdjieff.

And these are the kind of things, that when you stand in front of it in the morning and you consider your day, that then you try to remember that you are made up (of) one and a half in unconsciousness, and that the potentiality would be, if it could be made actualized, that that would mean another one and a half. It means half of your Kesdjanian and the totality of your intellectual body or Soul would be added to what you have now, which is your physical body, complete more or less up to SI-DO and the Kesdjanian body only halfway completed.

Look at that diagram, try to drink it in a little, try to think - (as) when I talked to Peter a little while ago - about: What is one's inner life? What is the place of man on this Earth? Why is he alive? What is the kind of a purpose of the creation of man? Is there actually a God who governs that? Is there a desire on the part of some men to try to understand it; or to wish to reach Heaven where God so-called is supposed to live; or the state of infinity which we cannot understand with our ordinary mind; or religious feelings as expressed in a certain doctrine, which should indicate a mode of living or a conduct for one's life; or a dogma which should prescribe the laws - and all these kind of things that I say: What existed in certain religions at certain times, all over the world, and in history? Where is my interest in such things? - because I am an ordinary man on this Earth and I have a deep feeling for myself. And I want to see what is what, really, and I want to understand why I have feelings

of certain authorities existing, perhaps intellectually directing the Universe as it is or the reasons for all such beautiful stars and planets, et cetera, existing for myself, or that what are the feelings within myself of wanting to produce something beautiful and lovely.

You see, Work has to be based on much more, I believe, than you do. It has to have perspective. It has to give you a real desire to find out what is the value of yourself. You have to see yourself in relation to that what you might become and expressed, probably, in certain, let's call it heavenly bodies for the time being, of that what may be God Almighty, Who will govern in time also you, and to Which you become subject when you dedicate your life in devotion to such kind of spiritual principles. That really you can find out a little bit more about yourself of what is the reality of your real Self, of that what you can count on and that what is superficial, that what will stay forever and ever, you hope, and that will be ephemeral and after a little while die with your body and disappear from this Earth. One must think in certain terms of religion, in a certain way of the depth of your life, your essentiality. You have to remember, how can you ever understand when you listen to some tapes you get from Warwick? We talk about such things there. How can you have the depth understood for yourself and make it your own? How can you start living really? Not by just existing a little bit here and there, and eating and drinking and having some sex. That is not life; that is just a little bit of a manifestation.

What you want to become is a person in reality. And we call that individuality, of course, a person who then having developed sufficiently could become harmonious - and by that we mean a man

who really has within himself an equilibrium and a poise; a man who can do, at any one time when necessary, that what has to be done; a man who understands conditions of life as they are and who understands other people, understands what they are striving for, why they are living the way they do, what kind of aims they do have, an understanding of oneself of caring, of what to do with other people you actually care for. You even may love them. Of what is your responsibility in such matters? What should you do for yourself as well as for those you--you really love? What is it you have to do in education for your children? What is your attitude regarding the ordinary affairs of life in relation to people with whom you have some kind of a professional dealing? What is it that one can expect of a person when he is so-called mechanical and asleep? How can you help to wake him up? How can you remain awake over a certain length of time, not just a little bit of an indication of that what exists but the continuation of a certain state in which you then, you hope, you could become objective and remain objective for a little while, and that then, together with that, this kind of preparation for yourself, the making of that what then can live a little longer, at least, and maybe, you hope, permanently.

But what is ultimately the aim of the life of a man when he lives on Earth, is to get away from this Earth and the bondage of it and then to understand what his life might become. And perhaps he can see it in the form of something that is fusing together with another form of life. And perhaps it is not very clear what is really meant by that, because how can I assume that I understand God as absolute and then say I would like to be fused with Him? And if you read the church fathers, St. Augustine, people of that kind, when you really



understand:- What was their devotion? What was their real wish? Why did they want to devote as much time as they did to such kind of descriptions, you might say, or such wish for dividing their life into different parts? What is it that they wished to do with such parts, and developing them and then chastizing themselves? What is it when one writes music? What is it that is accomplished by Bach or Beethoven or Wagner or Mozart or any of those that you like, by the Gregorian chants or by that which is Palestrina - the a capella - or whatever may be that is in your mind that you wish to produce? What do you want when you are painting, when you make beautiful things with color, with line, with depth, with that what you pour into it as something that belongs to you and your life, and you want to give it so that it is a joy forever as beauty? All such things belong to one's life and they do belong to Work because the more you are satisfied in the sense of an ordinary life, the more you have solved your particular problems of your unconscious existence, the more you will be able to understand that all of that is as of nothing compared to that what you call now potential and what you wished really to become much more real for yourself. Your inner life is worth 30,000 times more than your outer life. The value of that is inherent in your inner life. The value of your outer life, I say, is ephemeral because it will die. Your inner life perhaps can continue to exist.

Read much more, read ALL AND EVERYTHING. Read much more each day. Try to think a little bit about it. What is your group? Have you read ALL AND EVERYTHING three times? Have you followed any kind of these kind of suggestions by Gurdjieff? Do you really believe in him? Do you have any trust in that man when he says things and he means it? Do you try to follow it? Do you agree with him? - because

you can verify what he is talking about in your own life and come to conclusions so that you won't forget them and that then you say: Yes, it is right. Or can you find it somewhere else? Then go and find it somewhere else, for God's sake. It's not necessary to stick to Gurdjieff unless you really feel that there is something worthwhile in it. But either yes or no about Gurdjieff. You cannot be halfway about it. You may say to yourself that you cannot do because it's difficult - and of course everybody can understand it because if you want to create something that is conscious in the midst of unconsciousness, you have a hard time. If you want to create anything that is objective into your subjective world, of course it is difficult. But who says that it isn't--that it should not be difficult, fighting for your life, rather, you know, wishing to continue with your life and death is going to stare you in the face - because that's really what it amounts to.

What kind of assurance have you that you will continue as a little spirit after you die? And who knows how often you might have to come back in reincarnation? Do you know anything about that for sure, that you're sure you already will not come back anymore, that you don't have to? What is your belief, after all, and on what do you base it? You can only base it on that what is now reality for you living on this Earth. And all the rest is your thought and imagination. But when there is a chance to find out how it might be in a real spiritual sense so that you then can build something that becomes spiritual as a body, then at least you can have an experience of how it might be after you die. And this is an advantage for having been given a prescription for your life to see what you can do with it.

And that is really the appeal of Gurdjieff. It tells you to do something. It tells you, when you do it, that then you might have a chance to understand, in the first place, the aspirations which come from the outside world towards you, and then you can understand the inspirational quality which can come from inside of you towards the outside world. And then it will gradually give you, within that kind of a framework, the silence which is necessary for the contemplation of an understanding of what you really are. And on that basis, your Soul will also be developed as a means of reaching God in Heaven.

But you see, if you do not wish to use such terms, and if your own religion, whichever it may be, requires different kind of concepts, if you are Jewish and you understand the Kabala, or the Tarot cards, or you want to really read the Zohar - go to it and understand it if you can. Study it. Make yourself go through that and see if you really can get out of it certain things, like you can get out of ALL AND EVERYTHING if you apply yourself to reading the pages with intelligence and read them as prescribed by Gurdjieff, three times - and then, particularly the third time, that you read it as if you want to eat it, as if you find yourself on each page and you say: Why that appeals to me and it applies to me, and I will want to utilize it because there this man describes my state of unconsciousness and my inability and my stupidity and my ignorance of that what I am.

Now, you see, there were not enough questions. You didn't ask enough. It's not that I talk, because you--of course you can always interrupt. And I use a little question in order to give a little bit more of a background to Work. Now you have a task as a group: You find out what Work means for you. And you talk about that at the different meetings you--I hope you will hold. I also hope that

you will have new people come in so you are forced to explain what is Work. And if you find out that you really don't know it, I hope that you will start studying it and finding out what is meant by it so that then you can have a group on a certain level, that you don't talk nonsense, which many times you have done.

One of the reasons I haven't been in Boston is because I didn't think it was worth it to come. I could have come a year ago, but I didn't because you-- Okay, whatever are the different reasons why, I come now because there is hope. Why in good--God's name shouldn't there be a good Gurdjieff group here in Boston? It's a shame that you don't have it as yet, because it's very important in this time of life. It's very important in these days where different people are gro--grasping and groping for a solution to their life and where there is nothing given to them, neither in education, than not just a little bit - how will I call it? - a little encounter group here and there. Does it give you any bread? Does it buy you any bread in Heaven? Will you know what to do? Will the religions which you know about and the different churches and all that, can they help you? Do you think that drugs will help you? Naturally, it won't. Can you really wish to Work and grow up, and try to become a man? In what can you have belief at the present time? It's terrible the way we have to live now, with all the conditions, with all political lies, with all the different economic sufferings that we have to go through, with inflation, misunderstandings left and right, business which are low near the ground and ~~don't~~ amount to very much. Where are statesmen, where are people who uphold an ideal that you want to strive towards?

The other day, someone read to me a little description of a visit

to Germany, to the different cities where there was still music and where the country was still filled with a great deal of that, sometimes, you might say, reminiscences of Schumann, or of whoever used to live here and there, and Dusseldorf or Bonn or Koblenz or in Cologne or in München or in Salsburg or Vienna, and it was marvelous for me. You see, I remember a little bit of that because I was born up in Europe. And it's not that I have any fault to find, but I say that there is something that is fundamental and that should exist because a person is born essentially also. It is not just surface. It is not just the satisfaction of a little something that gives you pleasure for a little while. There is something that has to become much more permanent within your life, that you want to strive for, that you want to really study, that you really want to dig into that and understand it - not because you have to pass an examination and you want a degree. It is because you really wish to become a man and want to be able to stand on your own feet and to be able to see straight and to stand up and even, if necessary, stretch out your arms towards Heaven, hoping that in that direction there may be a solution for you, lifting up even your feet and standing up on top of--on your toes, hoping for that what might come.

This is really the kind of an idea that belongs to Work on yourself: that in that Working on yourself you start to understand what are the capacities, your limitations, what is the reality of that what you are, and then using that as a means to become what you feel you ought to be. The wish to become, the wish to understand the future in that sense, the wish to yield to possibilities which now do not exist as yet but which you can make, and in which then there will be help as if coming from Above, as if that what is the solution

and finally the salvation of yourself is almost ordained ahead of you, maybe in accordance sometimes with your type astrologically, maybe given for some people a little easier road than for others. But all of us have to face this possibility of ultimately dying - and then what will stay and what will become of your life which now exists? Where do you wish to start? By taking the responsibility for that.

Start with Work, to see what you can understand of it. Start with the acceptance of yourself as a little bit of machinery which functions, at the present time, unconsciously and mechanically and automatically, and try to build something that is free from that. If you call it an 'I', it's all right; if it is an objective faculty, it's all right - but something that you try to make. And you try then to pray to God to fill it with life from Above, and then in starting to function for you, that it gives you information about yourself, so that at least you have some kind of a ground of steadiness, of that what is solidity, that what is not going to give away, that what is not going to be destroyed by all kind of influences of the weather, but that you yourself have enough self-reliance, that there is that kind of solidity within yourself that you can have an opinion and you can express it in the presence of others, if necessary you could fight for it, perhaps even sometimes argue. But at least that you know for yourself what is your aim in this life on Earth and what is your aim when you consider the possible development, the possible evolution, the possible--possibility of making that what is potential, actual in your life as an experience, which then of course belongs to you and which then you have a right even to give up when Mother Nature may require your body as a payment for being able to

enter into Heaven.

Become serious about Work. Try to do your best to understand what is meant. Try to Work in accordance with your capacity and your willingness. Try to see that it is worthwhile, that it really can help you, that it gives you insight into yourself, that because of that you will know a little bit more of how to be with others, and how it then might be possible to overcome different vices of jealousy and self-love and selfishness and vanity. Try to eliminate them out of your life; they really don't belong there. They're so negative. They don't really have any substance. It usually is denying that what could be, as a righteous substance having a volume, having an ability to contain life and having, in that, the ability to spread it around and to develop it and multiply.

So when will I be back and what then will you tell me? What will you do in the meantime? How can you make up your mind that you want to really try to Work? When will you come to the conclusion that it is necessary, that it is not only interesting but that it is a requirement for each man who wants to live his life on this Earth, that he utilizes this time for that purpose; that he starts to understand what are the laws of the cosmos in general, and for each person who now is represented by a personality in particular; that he then can consider himself, you might say, wishing to follow what Gurdjieff calls the Five Rules of Objective Morality: to take care of his physical body; to make sure that his emotional body and whatever there is of it, is not going to be interfered with and kept pure; that his intellectual body gradually will start to understand the meaning of his life; that as a fourth objective rule for morality, a man starts to consider himself in relation to others and perhaps

even projects that what he now feels towards that what he does not feel as yet, but he wished to feel in the future as belonging to more totality of life existing, ending in that what he calls then at that time his loving Father in Heaven; and that then as a fifth requirement, that finally a man having accomplished a little with his own life and then feeling that that what is--has been done was right and gave him a right perspective about himself, that then his responsibility starts to flow over into a wish to communicate, and then in reaching that kind of a stage - as Gurdjieff calls it, Martfotai - this what is necessary for a man to help, to help each other and thus to alleviate or to take away the burden from the shoulders of our father, God Almighty.

I will come back sometime. But in the meantime, please Work. Make something of yourself. Try to see what the value is of life. And when you once know, I know you will want to keep it and maintain it and become responsible for it.

So, good night.

END TAPE

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